

2014 年度 立命館大学大学院
先端総合学術研究科（一貫制博士課程）

一般入学試験問題

外国語（英語）

| 入試方式 | 試験時間 | 解答方法 |
|--------|------|----------------------------|
| 一般入学試験 | 90 分 | 問題 1、問題 2、問題 3 の すべてを解答 |

（途中退室はできません）

【解答にあたっての注意】

1. 解答は設問ごとに指定の答案用紙を使用すること。
2. 配布されたすべての答案用紙に受験番号・氏名を記入すること。
3. 辞書の使用は許可するが、辞書機能付き電子手帳等の電子機器類の使用は認めない。
4. 試験中に気分が悪くなった場合は、静かに手を挙げて監督者に知らせること。

*この問題冊子は、試験終了後に回収します。

2014年2月8日(土)実施

2014年度 立命館大学大学院 先端総合学術研究科 2月一般入学試験

(英語問題)

問題1. 次の英文を日本語に翻訳せよ。

The dominant questions about pictures in recent literature about visual culture and art history have been interpretive and rhetorical. We want to know what pictures mean and what they do: how they communicate as signs and symbols, what sort of power they have to effect human emotions and behavior.

(出典: W.J.T. Mitchell, *What Do Pictures Want?: The Lives and Loves of Images*, The University of Chicago Press, 2005.)

問題2. 次の文章を読み、下線部 (1)、(2)、(3)を和訳せよ。

As a child, I made a remarkable discovery. (1) I found out that the country into which I had been born had, a few years earlier, unleashed a horrendous war on its neighbors and, during this war, had interned, enslaved and murdered unimaginably many Jewish and other civilians in camps. Every adult I knew had played a part in these events, in one way or another.

This discovery turned my world on its head. It was not a mere updating of information or a learning of new facts. It shattered what rudimentary order of the world I had begun to map out. In the world of my emergent understanding, it was inconceivable that the people around me could do such things to other human beings. My discovery of the Nazi crimes was the experience that I had misunderstood the world – completely.

Rebuilding involved much questioning: What then is the world like? How can I form reliable judgments about it when adult guidance is not trustworthy? Are flowers experiencing great sadness and pain when we cut them and sell them in shops? How would I be thinking about the war, the Jews, and the Slavic peoples, if Germany had won?

(2) Children growing up in the affluent countries today may have a similar experience when they discover world poverty or one of its manifestations. They may learn about children elsewhere going hungry, chained to a loom, forced to be soldiers, sold into prostitution, dying of treatable diseases. And they may be stunned to find that the adults around them don't care.

I imagine few children in today's affluent countries have their emerging view of the world shattered by such discoveries. Being on the winning side makes a difference. With reassurance from all sides, it is easy to set aside nascent doubts and to join one of the reigning narratives on how these problems are intractable or disappearing, and on how our noble and advanced countries are doing all they can (or, at worst, a tiny bit less).

Being on the winning side also makes one wonder what the point would be of looking more closely. What do we have to fear from leaving the world's poor to their fate? They can do us no harm. They cannot confront us, ask us uncomfortable questions, hold us to account. (3) They won't even get space in the history books – much less than the American Indians or the Australian Aboriginals. There will never be a monument to their suffering. A monument to the unknown child killed by the IMF, or by the *WTO Treaty*? It will not exist.

(出典 : Thomas Pogge, *Politics as Usual*, Polity Press, 2010.)

問題 3. 次の文章(A)は、ナナオサカキ (1923-2008) が英語で書いた詩 (B) を踏まえた文章である。(A) の全文の骨子を 200 字以内に要約せよ。

(A)

この問題は著作権の関係上、掲載することができません。

(B)

この問題は著作権の関係上、掲載することができません。

(出典 : Karen Laura Thornber, *Ecoambiguity: Environmental Crises and East Asian Literatures*, The University of Michigan Press, 2012)